TOWARD A NEW CONCEPTUALIZATION OF MARIANISMO: VALIDATION OF THE GUZMÁN MARIANISMO INVENTORY

BY

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in partial fulfillment of the requirements

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Major Subject: COUNSELING PSYCHOLOGY

NEW MEXICO STATE UNIVERSITY

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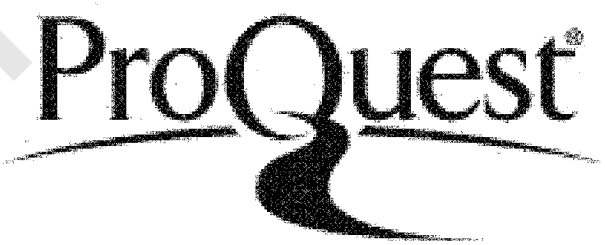

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DEDICATION

In loving memory of my spiritual mentor, Godmother, and dear Titi Maré, Maria Peréz who continues to be there for me and be my direct line to the heavens up above. Achieving this degree, maintaining my GPA just how you like it and this entire body of work honoring our *Virgencita* and Latinas was done especially for you.

Te adoro y te extraño tanto,

Cynthia Eileen

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ACKNOWLEDGEMENTS

This dissertation was inspired by my own upbringing as a Puerto Rican native negotiating the rules of engagement when I was transplanted into an impoverished and incredibly diverse city in South Jersey. The morals and values I was taught molded me to be a servant leader to others and it remains my assumed purpose in life today. It is this same purpose that I see countless Latinas play out, in their own individual ways, every single day- all over the world. I feel blessed for the mentorship of numerous experts in the field of Latino psychology and the unconditional support of my family and close friends. Special thanks to the number of authors who gave me permission to use their instruments during the course of this study.

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Field of Study

Major field: Counseling Psychology

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ABSTRACT

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VALIDATION OF THE GUZMÁN MARIANISMO INVENTORY

BY

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JULY 2011

This paper presents the two study process of developing and validating the *Guzmán Marianismo Inventory,* a self report measure constructed to examine the gender role phenomenon of marianismo from a more contemporary perspective. The study examined the constructs underlying the gender role concept of marianismo. Specifically, the exploratory factor analysis yielded three factors: traditional marianismo, familismo, and servant leadership. A confirmatory factor analysis was then conducted to confirm the three factors being replicated once again in a new sample and strong evidence from the validity testing established its construct validity. Implications and suggestions for future research will be provided.

Keywords: marianismo, Latinas, Hispanic, gender roles, women, marianismo

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Chapter I

OVERVIEW

This chapter will serve as an introduction to this dissertation's purpose, aims, and significance. Overall, this dissertation seeks to confirm that the Guzmán Marianismo Inventory [GMI] validly and reliably measures marianismo via three underlying dimensions (Traditional Marianismo, Servant Leadership, and Familismo). The significance of the study in terms of our understanding of the Latina population as well as its relation to the Counseling Psychology field will be discussed. The chapter will end with an overview of the research questions investigated in this multi-study dissertation.

Introduction

Anecdotally, the powerful role of the Latina in the family and the community is strongly supported; however, within the scholarly literature this idea is less endorsed (Comas-Diaz, 1988). Focusing on early conceptualizations of the Latina woman and their role to stay in the home and obey orders from family and their husband, our literature has failed to comprehensively capture their newly emerging roles (Amaro, Russo, & Johnson, 1987; Bracero, 1998; Cofresí, 2002).

Recently, Guzmán and Navarro (2009) argued for a new conceptualization of marianismo that takes in to account the evolving gender roles of Latinas in today's world. In doing so, these authors developed a scale to measure this new conceptualization called the Guzmán Marianismo Inventory (GMI). The present dissertation study seeks to provide additional validity and reliability evidence for the GMI, thus supporting a more comprehensive view of Latina gender roles.

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Specifically, this dissertation highlights three facets of marianismo that more accurately capture the diversity of experiences and contexts that the modern day Latina lives within today, namely Traditional Marianismo, Familismo, and Servant Leadership.

In general, marianismo is a construct that has been highly regarded in the literature as *the* gender role norm for Latinas (Kulis, Marsiglia, & Hurdle, 2003). In short, marianismo is said to be a Latina gender role phenomenon encompassing such values as self-sacrifice, passivity, caretaking, duty, honor, and sexual morality (Stevens, 1973). This is based on Stevens' conceptualization of women from a rural community in Mexico. It also speaks to the Latina's role as a mother and her ultimate sacrifices to take care of her children and preserve the family unit. The need to re-evaluate the original definition of marianismo is even more warranted given the weight of its influence in the scholarly literature and clinical fields. If we do not revisit the phenomenon of marianismo we fall into a habit of perpetuating stereotypic views of Latinas, leaving little room to give credit for Latinas who present differently than these old world ideas.

In addition to the social characteristics of Latinas, their sexual experiences and beliefs have also been examined in the literature. Sexuality or lack thereof, is a part of the frequently endorsed traditionality of marianismo. Cofresí (2002) defined marianismo as being the traditional sexual code of behavior for Latinas which specifies chastity before marriage, sexual passivity after marriage, and the subordination of women to men.

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With regards to the woman as a part of the intimate relationship, it is also contended that marianismo is the counterpart of machismo (Stoner, 1987; Stevens, 1973; Murguia, 2001). Machismo has historically been viewed as the male gender role construct for Latino men. Machismo, from an Anglo-American perspective, has been pathologized to mean sexist and male-chauvinist behavior (Santiago-Rivera, Arrendondo, & Gallardo-Cooper, 2002), however machismo has been re-conceptualized in the literature to include cabellerismo. This expanded view of machismo gives more focus to the Latino male's loyalty and his responsibility to protect, provide, and defend his family (Arciniega, Anderson, Tovar-Blank, & Tracey, 2008; Santiago-Rivera et al., 2002). Machismo and marianismo has been theorized to be a mutual and complimentary relationship, one in which the Latina's level of marianismo influences the Latino male's endorsement of machista behaviors.

The roots of marianismo are perceived to be found in the Roman Catholic religion, particularly in the "cult" of the Virgin Mary (Comas-Diaz, 1988; Ramirez, Taube, & Taube, 1990; Ginorio, Gutiérrez, Cauce & Acosta, 1995; Gil & Vasquez, 1996; Stevens, 1973; Stacey & Price, 1981). Stevens' (1973) posited that Latinas behave in ways that mimic the behaviors of the Virgin Mary. Specifically, this conceptualization of marianismo has suggested the Latinas' spiritual superiority, particularly over men, and the Latinas' "need to make up for" the sins of men (Kulis et al., 2003; Ehlers, 1991). This lends further support that marianismo is a religion-influenced female ideal that stressed the chaste, sacrificing, and dedicated qualities of the Virgin Mary (Zayas & Bryant, 1984).

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Yet, theological studies assert that Virgin Mary had power and distinct roles within the family and community (i.e. Aquino, Machado, & Rodriguez, 2002; Streep, 1997; Warner, 1976). From these studies, we understand that though Mary was compassionate and often sacrificed her own needs for others, she was also a courageous and powerful leader of the people. Without an accurate view of Mary, we thus do not have an accurate view of marianismo. Thus, it is the more traditional and passive view of the Virgin Mary that is being challenged in this dissertation.

Stevens (1973) utilized a view of Mary that suggests she was passive and submissive to men. She then applied this view to Latinas she observed in her field work. Now, the theology of Mary recognizes a more assertive, courageous, and influential persona of Mary (Aquino et al., 2002). Similarly we have witnessed Latinas take on less passive roles in their lives (e.g., climbing the corporate ladder, being social activists in the community, being the primary income provider at home) which challenges the original conceptualization of marianismo. With the evolution of Mary, marianismo has thus evolved since the 1970's. This study argues that the contexts in which Latinas have found themselves have changed and yet our conceptualization of marianismo has yet to evolve with it.

In summary, for more than thirty years, there has been an overwhelming presence of the traditional marianismo purposed by Stevens (1973) in the literature. Some authors have ventured to challenge these biases (i.e. Cofresí, 2002; Ehlers, 1991; Marsiglia & Holleran, 1999). These authors have introduced the idea that Stevens perhaps missed something in her conceptualization of Latinas, and perhaps that definition of marianismo is no longer accurate given the varying contexts that

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Latinas find themselves in today. They suggest the idea that marianismo is perpetuated because of the structural influences on the Latina (e.g. socioeconomic status) rather than the strict belief that marianismo is *the* way in which Latinas ought to and will always behave. Furthermore, they argue that unquestioning support for Steven's conceptualization of marianismo has contributed to a stereotypic image of Latinas being perpetuated in the literature.

Referring to marianismo in a negative tone has often been demonstrated in the literature (i.e. Stevens, 1973; Gil & Vazquez, 1996). Focusing on the traditional old world norms of Latinas has led to an overabundance of literature focusing on the maladaptive consequences of being a marianista (i.e., subscribing to the gender role of marianismo). Two of the topics that are often discussed are self esteem and goal attainment. In fact, it has even been contended that marianismo's call for the noble sacrifice of self is the force which has prevented generations of Latinas to entertain the notion of personal validation (Gil & Vasquez, 1996). Latinas' self-identities are therefore challenged not only by heredity, but also by culture. That is, Latinas' self-worth may be impacted by marianismo (Gil & Vasquez, 1996; Rivera-Marano, 2000; Cofresí, 2002).

Other negative perceptions of marianismo assert that these qualities of sacrifice, passivity, and submissiveness towards others (particularly family) are maladaptive, problematic, and unhealthy; thus implying they are in need of change (i.e. Ehlers, 1991; Navarro, 2002). Pressures to fulfill these qualities of sacrifice may be an uninvited hindrance to their own goals and aspirations. Mental health practitioners are finding that Latinas are unable to fulfill their academic and

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professional goals because they are constrained by their family's expectations of them to stay home (i.e. Flores-Ortiz, 1994).

Despite the arguments that assert marianismo is not the ideal gender role for a Latina (Navarro, 2002), there are also benefits of marianista behaviors and beliefs. Authors posit that marianismo enables the Latina woman to elicit respect and admiration from her collectivistic family structure (Comas-Diaz, 1988). Not only can marianista qualities be helpful to the family structure, but it also strengthens a Latina's view of self (Comas- Diaz, 1988). Some Latinas attribute happiness and self competence in the way they are able to care for, provide, and protect the family (i.e. preparing meals, completing household chores, maintaining peace within the home) (Santiago-Rivera et al., 2002). In some ways, marianismo may be viewed as a protective factor and one that is an important component to a positive self concept.

However, the adaptive qualities of marianismo and the ways in which these qualities are valued in the Latino culture unfortunately are not as frequently explored as potential negative consequences. Some Latinas in particular value the qualities of marianismo in which they serve their families and defer their goals for the best interest of loved ones and even their community. The notion that this gender role phenomenon is harder to negotiate for some rather than other Latinas is appreciated; however, as scholars, we are beginning to see how there is an adaptive side to this gender role as well (Comas-Diaz, 1988).

Despite the constant debate surrounding marianismo, one thing is undeniable. Latinas all over the country and world are struggling to behave in ways that ultimately honor their own needs, while reducing the risk of offending their familial

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and cultural values. Bracero (1998) shares that in his own work with Latinas he often sees "issues such as complaints of unrelenting loneliness, bitterness over unrecognized and unappreciated years of self-sacrifice, feelings of guilt and inadequacy over difficult financial and family situations, and rage and humiliation over husbands' or lovers' unfaithfulness or physical or emotional abuse or neglect" (p. 267). Many women that may live by the marianista values may feel an internal conflict compromising the old world traditions and ideals that they were brought up by, with the socialization process and gender role expectations of the 21st century.

For the first time in a marianismo scale, I seek to give evidence to the duality of a Latina; the traditions they were brought up by and also the changes they have negotiated in their lives due to the evolution of our societies and roles that Latinas take on. The GMI has already provided initial evidence to this more comprehensive theory of Latinas and this dissertation will confirm this new theoretical conceptualization of marianismo.

Guzmán Marianismo Inventory

Guzmán and Navarro (2009) developed and reported initial factor structure as well as reliabilities of the Guzmán Marianismo Inventory (GMI). Through an extensive review of both the social science and theological literature ten dimensions were identified to be a part of a more comprehensive perspective of marianismo. They hypothesized that a more feminist-theological view of behaviors and beliefs were included in the marianismo construct though this had not been assessed before in a marianismo scale. This view was rooted in theological studies of the Virgin

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